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MARCH 1959

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Turning the Pages

ONE of the widest reader responses ever accorded a FORTH article was given "Worms Don't Snore," Frank E. Pulley's own story of his unique worm-raising project in the January, 1959, issue (page 14). Clergy special interests are as varied as the men themselves. Many of these special interests and talents play an important part in their ministry. Some become highly publicized, such as Alvin Kershaw's understanding and use of jazz; others are less well known, of which Richard Bolles' use of rock 'n' roll in ministering to teenagers and their parents is an example.

Next fall, Choate School in Wallingford, Conn., will welcome as its chaplain a recent Yale graduate, currently getting an M.A. in history at Harvard while serving as an assistant at Christ Church, Cambridge. But the Rev. Robert Bryan has one other credit. He is one of two voices on a record of Down East stories called *Bert and I*. Recently the *Boston Herald* told its readers about Bob and his interest in Maine dialect stories:

"I was standin' outside Sutherland's IGA store one mornin' when I heard a flivver approachin' down the street toward me. (FLIVVER SOUND, chugga chugga chugga chugga soho ho ho hoooo, then a sepulchral voice: 'Which way to Millinocket, stranger?') 'Wal, you can go west to the next intersection—that'll get you onto the turnpike—go north through the toll gate at Augusta till you come to that intersection. (PAUSE) Nooo. You keep right on this tar road—it changes to dirt now and again, just keep the river on your left—and you come to a scenic crossroads. (PAUSE) Then again you can take the route the tourists use till you come to Bucksport. (PAUSE) Come to think of it, you can't get there from here. . . .

"I think that must be the oldest Maine joke," said the young man who had just related it to us in a cracker-barrel Yankee dialect. 'Do you know, 'Which Way to Millinocket?' has been traced back to the Nile civilization?'

"For *Bert and I* is no ordinary platter. It belongs to a rare group of what may be termed 'word of

continued on page 2

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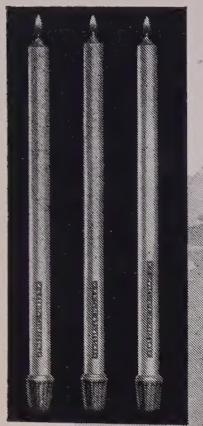
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Turning the Pages

continued from page 1

mouth' recordings—a disc that requires an awesome popularity underground, as it were. A typical example is that of Tom Lehrer's corrosive song satires (Lehrer has not found it necessary to issue another record in over five years) which mushroomed from an ingroup of Harvard devotees to become a fixture at virtually every house party in the nation. The gentler humor of *Bert and I* seems to have evoked the same kind of response. People who like it, like it very much; they exhibit it to their friends with a sense of elated discovery.

"All this has left the young Cambridge clergyman feeling as bewildered as a man who sinks an ordinary well and finds a gusher spouting in his back yard. 'I've spent part of every year of my life in Maine,' he told us. 'My brother is Director of Admissions at Colby; hunting and fishing around Tunk Lake. I've grown to know the natives. So a couple of years ago my partner, Mike Dodge, and I used to sit around my room at Yale swapping Maine yarns.'

"We had no idea of the possibilities. As a matter of fact, we didn't get together until early last year to do *Bert and I* for a small recording outfit. I wrote 'Harry Whitfield's Trip'—the story of the farmer who takes the Bangor train to Long Island—coming up on the New York, New Haven that day. Well, we made the record, and things haven't been the same since.

"One-third of the stories in *Bert and I* are written by us; one-third are old, old jokes like the Millinocket story; one-third were given to us. We made all our own sound effects with the voice alone. So, you see, not all the stories are necessarily authentic. Neither do we feel that we're the best Maine storytellers around. But Mike and I hope that in a limited way we've opened up the oral treasures of New England folklore."

ST. MARGARET'S House, a church training school for women at Berkeley, Calif., has been accredited by the American Association of Schools of Religious Education.

FORTH

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Contents

Thou Hast Honored Thy Servant	6
The Installation of the Presiding Bishop	
First Century in Japan	8
The Church in Uniform	14
Sherrill Snapshots from Boxwood to Brazil	16
Pictorial Biography of the new Missionary Bishop of Central Brazil	
No Lock on the Door	18
Apprentices Train on the Job at New Jersey Children's Residence	
Managua Medical Clinic Makes News in Nicaragua	20
World Council Makes a Move	21
Check Your Calendar	25
Let Us Pray	23
Churchmen in the News	22
On Your TV Screen	4
Turning the Pages	1

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Japanese Consulate, New York

THE COVER. Next month the Archbishop of Canterbury and the Rt. Rev. Arthur Lichtenberger will fly to Japan to participate in the Seikokai centennial celebrations. For a history of the Church in Japan, please turn to page 8.

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On Your TV Screen

Mary Margaret McBride

By the Rev. DANA F. KENNEDY

MARY MARGARET, as she prefers to be called, has been America's First Lady of Radio for more than twenty-five years. Through the years, she has entertained, instructed, intrigued, and brought new ideas to millions of women through the simple, but profound, art of conversation with all kinds of entertaining, instructive, intriguing and creative people. So well liked are her programs that she attracts the daughters and granddaughters of her original listeners.

"It's very cute," Mary Margaret says. "A young one will come up to me and say 'Oh, I hated you when I was a little girl because I'd come home for lunch and my mother would say, 'Ssh, ssh, Mary Margaret is on. Don't make any noise,' and I'd eat my lunch in absolute silence. I just hated you.' But now she has a

home of her own and maybe a couple of babies and it's all right."

Mary Margaret lives in a sunny apartment with a beautiful view over New York City's Central Park. The room in which I interviewed her was friendly and warm with books from floor to ceiling on two of its walls. There was a good sized table at which we sat facing one another during the interview. Mary Margaret records her own radio programs in this room because she feels her guests are truly her guests and feel freer to converse in the informal and friendly atmosphere of her own home.

Mary Margaret herself opened the door and welcomed us in. She is a pleasantly forceful personality with a face that is unlined and shines with childlike interest in other people. When the microphone became alive, I sensed Mary Margaret became almost another person—relaxed, conversational, yet stimulating and animated.

Mary Margaret says regarding the art of talking with people, "Jinx Falkenburg and I agree . . . that you can never do a good interview on television—too many lights, too many people pointing fingers at you; too many cameras."

She feels that "getting a person to come out as his real self is to watch the greatest thing in the world unfold." When I asked how she did this, she admitted sometimes it

continued on page 24



DISCUSSION between the Rev. Dana Kennedy of the National Council's Radio-Television Division and Mary Margaret McBride was heard recently on *Viewpoints* over the Mutual Radio Network



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my doctor started me on Postum”

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THOU HAST HONORED THY SERVANT

Six processions, heralded by trumpets and led by cross bearers and banks of flags opens the reverent and colorful service at which the Rt. Rev. Arthur Lichtenberger is installed as Presiding Bishop at the Cathedral of St. Peter and St. Paul in Washington, D.C.

While Bishop Lichtenberger waits by chancel steps, certificates of election are read by the Rt. Rev. Henry Knox Sherrill, retiring Presiding Bishop, and the Rev. Theodore O. Wedel, President of the House of Deputies.



Wide



Shields, Washington, D. C.

Bishop Lichtenberger is congratulated by the Hon. Stuart Symington, junior Senator from Missouri, who read the Lesson



Wide World

I, Arthur, by Divine Providence Presiding Bishop of the Protestant Episcopal Church in the United States of America duly elected, and now to be Installed, do solemnly swear that I will observe and to the utmost of my power fulfill the duties, statutes, and customs of the Office of Presiding Bishop not contrary to Divine Law



Wide World

The Retiring Presiding Bishop places the new Presiding Bishop in the chair, saying,
I Henry Knox, do Induct and Install you, Right Reverend Father in God, Arthur, into the Office of Presiding Bishop, with all its rights, dignities, honors and privileges; in which may our Lord Jesus Christ preserve your going out and your coming in, from this time forth and forever more.
 Following the installation, the voices of the choir rise in the *Te Deum Laudamus*



As the Bishop of Washington, escorts the Presiding Bishop to the pulpit, he pauses to say:
Christian Brothers, I present unto you the Presiding Bishop of the Protestant Episcopal Church in the United States of America Arthur Lichtenberger, now duly installed; and I ask for him your continuing loyalty, affection and prayers that he may be faithful and happy in the execution of his Sacred Office.

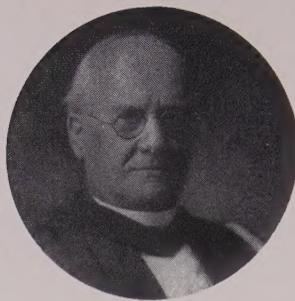


Brooks, Bethesda

He is my strength and my song; and is become my salvation . . .
 Bishop Lichtenberger enters pulpit to preach
 (Forth, February, page 6)



Apostle to Japan: Bishop Williams



The Rt. Rev.
John McKim
North Tokyo, 1893-1936



The Rt. Rev.
Sidney Catlin Partridge
Kyoto, 1900-1911

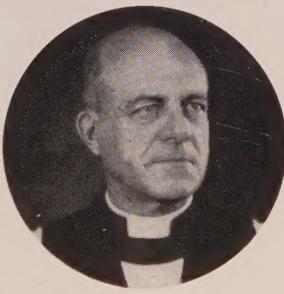
THE story of the Anglican work in Japan begins in 1859 with the advent in Nagasaki of two Episcopal clergymen, the Rev. John Liggins and the Rev. Channing Moore Williams, the first two Protestant missionaries in the country. Liggins returned to America early in the following year on account of poor health, but Williams spent half a century in Japan, becoming "Bishop of China having jurisdiction in Japan" in 1866, and then, after relinquishing his China duties, "Bishop of Edo" (Tokyo) in 1874.

And a bold adventure it must have been for the

FIRST CENTURY IN JAPAN



The Rt. Rev.
Henry St. George Tucker
Kyoto, 1912-1923



The Rt. Rev.
Shirley Hall Nichols
Kyoto, 1926-1940



The Rt. Rev.
Norman S. Binstead
Tohoku, 1928-1940



The Rt. Rev.
Charles S. Reifsnyder
North Tokyo, 1935-1940

By Charles E. Perry

twenty-nine-year-old Virginian to settle down in a city whose busy intersections displayed prominent notices warning that belief in Christianity was a capital offense for Japanese citizens and promising substantial rewards for the detection of adherents of the "evil sect". Some three hundred years earlier Roman Catholic missionaries had come to work in Japan, primarily in the southern island of Kyushu; but after nearly a century of fruitful labor they had provoked an internecine conflict that finally resulted in the banning of all foreign missionaries, the proscription of the Christian faith in the Empire, and the closure of the country to practically all outside contacts.

Although Williams arrived in the year following the Townsend Harris Treaty of 1858, whereby the nation was again opened to foreign intercourse after two centuries of seclusion, the edicts against Christianity were still in force, and they were to remain in force until 1873. In 1868 some farmers who had remained secretly true to their Roman Catholic faith and who after the reopening of their country began to worship publicly

• MR. PERRY is Professor of History at St. Paul's University, Tokyo, and editor of Japan Missions.

in the mistaken belief that all had been forgiven were promptly uprooted wholesale from their homes in Kyushu and were either jailed or dispersed throughout the Empire to be watched by local officials; and as late as 1871 a missionary's language teacher in Nagasaki was imprisoned and died awaiting trial, his offense being the possession of a Japanese translation of part of the New Testament.

Discouraging as the prospect must have been, for he was constantly under police surveillance, Williams set to work learning Japanese and gathering about him small groups of young men whom he instructed in the faith. But progress was slow: his first baptism was not until 1866 and his first confirmations, four in number, were not until 1870—all of them accomplished in semi-secrecy.

This slowness was largely of the Bishop's own choosing. Other missionaries had made earlier and more numerous converts, for even as early as the sixties a number of upper-class Japanese young men were willing enough to brave the anti-Christian laws to make contact with missionaries in order to study English or to learn about the West. And some of them were not averse to accepting baptism if it was demanded as the price of this instruction. Bishop Williams never countenanced such practices; nor did he, as did some mis-

continued on next page



The Ten Dioceses of the Nippon Seikokai

Total membership: about 45,000

Communicants: about 30,000

Parishes, chapels and preaching stations: 355

Japanese workers: about 350, including bishops, priests, deacons, catechists, Bible women, full-time workers

Foreign workers: 82



PRESIDING BISHOP, the Rt. Rev. Michael H. Yashiro, in procession at St. Paul's University



CHURCHES in Kyushu and South Tokyo (below) show range between Western and Japanese styles



Japanese Consulate, N.Y.
HOUSING problem is headache. Apartments effect changes in way of life.

First Century in Japan continued

sionaries, ever aspire to the role of mentor in things Western to the Japanese officials of the seventies and eighties, gaining thereby quasi-official protection for his mission. The Bishop was not unaware of the educational and social implications of the Gospel—but he constantly kept his sights on an other-worldly target, the spiritual regeneration of Japan.

So sparing of words that he often gave the impression of inarticulation, in his personal habits frugal almost to the point of penury, so attached to his work that he returned only twice—once on business, once because of health—to his homeland in his fifty years of service, humble and self-effacing to the extent that he served his last years as a parish priest, Bishop Williams drew the blueprints for today's Japanese Church and its institutions by the persuasiveness of his saintly, kindly, self-denying personality. During the half century since his death, most missionaries have come to remember him vaguely as merely one of the pioneers in Japan, but to Japanese Churchmen his memory, now well embellished by myth and legend, is still green; and it is not unusual when decisions become difficult in synod meetings for some of the clergy to stop a moment and ask, "What would Bishop Williams have done?"

Resigning his episcopal authority in 1889 when he realized that younger men were required to carry on the work he had initiated, the Bishop spent the next two decades as a parish priest in the Osaka-Kyoto area. In 1908 poor health compelled him to return to the United States, and two years later he died in Richmond, Va. On his gravestone, erected by his Japanese friends, in Japanese calligraphy is written *During his fifty years in Japan he taught Christ's ways, not his own.*

British-American Co-operation

AMERICANS can feel justly proud that they were the first in the Japan field, but they never possessed any monopoly of the work. The English Church Missionary Society, in 1869, and the Society for the Propagation of the Gospel, in 1873, joined forces with the Americans. In 1888 the Canadians started their work, and, since World War II, the Australians have participated. Nor have missionaries been confined only to the regular



Japanese Consulate, New York

HOUSE OF COUNCILORS (Japanese senate) opening is attended by Emperor



Japanese Consulate, New York

WING is added to department store. Prior to 1953 manufacture of consumer goods predominated industry. Today heavy industry is increasing. Below, an oil plant.

appointees of mission boards. Independent missionaries, people who raise their own budgets, have carried on a number of noteworthy projects. The various religious orders, too, have shared in the work: the Cowley Fathers, the Community of the Transfiguration, and the Community of the Epiphany. And inspired by these American and English Communities, two independent orders of Japanese sisters have developed: the Community of Nazareth and the Community of the Divine Charity.

The First Synod, 1887

IN the early decades, with more than one Mother Church working in Japan, questions of jurisdiction, liturgy and Churchmanship began to arise; and it soon became evident that if a single Church were to evolve in Japan without some of the vexations of the older Churches, it would be necessary to secure a certain amount of nationwide uniformity. So a conference of American and English workers was held in 1878 at which time a common Prayer Book for all Japan was adopted. And nine years later, in 1887, the first General Synod was held at Osaka, a gathering which laid the foundations of the present day Japanese Church: a Constitution and Canons, similar in the main to those of the American Church, were adopted; a National Executive Council with the same powers as those of the National Council in the United States was set up; the name *Nippon Seikokai*, The Holy Catholic Church of Japan, was chosen; and, looking to the future, a Japanese missionary society was inaugurated, a society which, after a slow start, by 1934 was doing a successful work in Formosa, Saghalin, Korea, and Manchuria, all financial support being found in Japan.

Creation of Dioceses

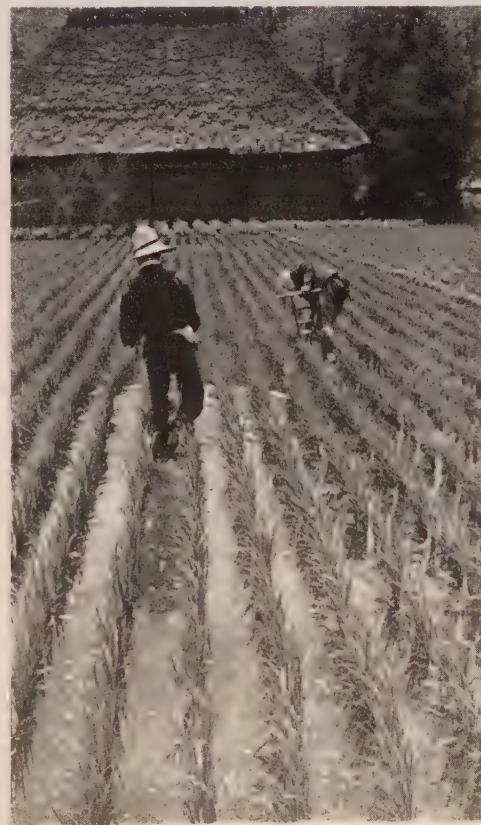
ALTHOUGH Japan had both American and English bishops as early as 1883, they were more bishops-at-large than actual territorial diocesans; and it was not until 1894 that the *Nippon Seikokai* created its first real dioceses, six in number at that time but ultimately totaling ten. These, of course, were missionary dioceses, supported almost entirely by funds from abroad and administered by American, English, and Canadian

continued on next page



Japanese Consulate, New York

CHURCH is weakest among factory workers and farmers. Half Japan's population lives on farms.



Japanese Consulate, New York

First
Century in
Japan
continued



CHILDREN of St. Michael's, Kamakura, social science class visit seine fishermen. Japanese depend on sea for much food, for land is scarce.

bishops. But from early times missionaries had envisioned an independent, autonomous Church, once the problems of economic self-support and the creation of a well-trained corps of Japanese clergy had been solved.

In 1923 part of this dream came true. Two dioceses, Tokyo and Osaka, announced their intentions to be self-supporting and proceeded to elect the first two Japanese bishops. And although the Great Kanto Earthquake of that year made a shambles of practically all his parish and institutional buildings before the bishop-elect of Tokyo was consecrated, he and his opposite number in Osaka never faltered in their determination to make ecclesiastical autonomy a reality.

The War and Independence

THE nearly two decades of independent experience gained by Osaka and Tokyo were to offer a lesson in self-reliance to the entire Church in the early 'forties when the threat of war compelled the return home of practically all missionaries and the cutting off of all financial help from abroad. After Pearl Harbor the Japanese Church was cast entirely on its own resources.

The war years were hard ones: all Christians were viewed as suspect by a nationalistic, militaristic dictatorship that never hesitated to requisition Church property and Church personnel to carry out its war aims; apostasy by the weaker brethren became common; the *Nippon Seikokai* was under strong pressure to join a government-sponsored union of Christian sects, and refusal to do so by about two-thirds of the parishes and clergy often meant persecution (two Japanese bishops died as a result of their confinement in prison); about a third of the church buildings were destroyed or gravely damaged by allied bombing and their congregations scattered; endowments for pensions and institutions, carefully built up over the previous half century, melted away in a matter of months.

Tested by real fire, the independent *Seikokai* had to make a fresh start in 1945. Financial help, and in generous amount, was forthcoming from America, England



SEIKOKAI'S National Council is housed in this building. Autonomous Church was founded in 1887 from British and American foundations.



CHAPEL at Central Theological School, Tokyo, which trains Japanese clergy. American clergy serve under jurisdiction of Japanese bishops.

and Canada; but the Japanese did not merely sit back and wait for assistance to arrive: Churchmen straggled back from places of refuge in the country to clear up the rubble of their churches and to come together in congregations once more. Services were being regularly held at Holy Trinity, Tokyo, within weeks of the end of the war, roofless though the building was. By 1951 the Church had recovered its pre-war numbers, most of the churches had been restored, largely by foreign gifts, and the *Seikokai* was in a position to forge ahead.

Foreign churches have been happy to help in this forward move, but since the war financial and personnel assistance from abroad has been of the type that would not violate Japanese ecclesiastical autonomy. Money



Japanese Consulate, New York

ST. LUKE'S, which has been called the most modern hospital in Orient, was returned to *Seikokai* in 1956 after decade as U.S. Army Hospital

from the United States is sent to the Japan National Council which disburses it in Japan among the ten dioceses. The American Church maintains an office in Tokyo headed by a senior priest, the Rev. Kenneth E. Heim, whose prime functions are to transfer funds to the Japanese Church, to act as liaison officer between the Japanese and American Churches, and to serve as pastor, spiritual guide, and mentor to several dozen American missionaries in Japan.

Role of Missionaries

OBJECTIONS have been raised to the use of the term 'missionary'—it smacks too much of pre-war days when Japan was a mission field, not only financially dependent upon the bounty of Westerners but actually administered by foreigners; and the term also seems to imply that the Japanese clergy are not missionaries. Although today in Japan foreign workers are still called missionaries, yet everyone knows that they are in a new position: now a missionary is invited to share with his fellow Japanese workers in the program of the Church and he is responsible, ecclesiastically, to a Japanese bishop.

Without exception Japanese bishops have expressed a desire to welcome missionaries to their dioceses; and, if asked why, a Japanese bishop is more than likely to reply somewhat vaguely, "We like to have them because they provide us with a sense of fellowship with the rest of the world-wide Anglican Communion." The implication seems to be that the missionary is valued simply for his very presence in the country—and this seems to be the fact, for the Japanese do think of the missionary as a reminder of the catholicity of the Church and they do appear to have a sincere desire to practice a companionate ministry with the foreigners.

Of course the missionary is an asset for other reasons. An experienced missionary, with one foot in the new Church and the other in an older Church, is in a fine position for liaison: he is able to carry to the new Church the accumulated experience of the old. A zeal-

continued on page 26



COMPETITION is so stiff that only one out of twelve applicants passes St. Paul's University entrance exams. Large crowd awaits results.



ST. MARGARET'S Junior College is one of twenty-seven church schools from grade-school through graduate level, instructing 20,000 students

The Church in Uniform

EPISCOPAL CHURCHES OVERSEAS PROVIDE AN OASIS OF FAMILIARITY TO A NOMADIC MILITARY POPULATION

HE is nineteen years old, this soldier from Atlanta, and away from everything familiar now in an army barracks outside of Wiesbaden, Germany. On his first pass, he explores the town, or city as he discovers, but he doesn't know the language and he doesn't yet know any of his fellow soldiers, so his discoveries must be kept to himself. As he is walking down an unfamiliar street on Sunday morning, he hears a group of people singing a hymn in English, and he enters the church. There he finds the almost-familiar faces of servicemen, alone and with families, joining together in the Holy Communion. He knows these words, he knows this scene, and for a while it's not really possible that he could be

so far from home. After the service he is welcomed by the pastor and asked if he won't come and meet some of the congregation downstairs where coffee is being served.

This young soldier is one of thousands of servicemen stationed in Europe, alone and without ties except to the military, an impersonal bond to the familiar at best. And then there are any number of families following their armed forces breadwinners from post to post as well as thousands of government employees working in foreign cities. To many of these Americans, the Church represents the only constant factor in their continually changing, usually strange surroundings.

Almost every Armed Forces base

in Europe is supplied with some building devoted to religious worship. All these chapels offer weekly services for men of Protestant, Roman Catholic, and Jewish faith conducted by chaplains attached to the particular base. In addition, young people's activities, church school, and women's church organizations are sponsored by the chapel and are usually remarkably well attended. Protestant services, a medley of almost all Protestant worship, have a similarly successful reception, yet they are bound to seem somewhat foreign to anyone accustomed to the Holy Communion or Morning Prayer in the Book of Common Prayer. Occasionally, the chaplain will be an Episcopalian, and special services are

Army chaplain must be as mobile as the men he serves. Here, Chaplain Alister C. Anderson talks with soldiers off their base on training maneuvers.



arranged for Episcopal personnel.

This is not often the case, however, because there are approximately six Episcopal Army chaplains and nine Air Force chaplains presently in Europe, as compared to thousands of Episcopalians now serving their country overseas in European Armed Service bases. In an effort to reach some part of these widely scattered Episcopal servicemen and their dependents, a chaplain will sometimes travel literally hundreds of miles on a Sunday alone.

A case in point is Chaplain (Lt. Col.) Emmett G. Jones, stationed in Kaiserslautern, Germany. Since 1956, Chaplain Jones has been administering the sacraments and giving religious instruction to Episcopalians living at ten different Army and Air Force bases within commuting distance from his home station. This means that in addition to his duties as chaplain for all Protestant per-

cation is composed of eight Episcopal churches located in major cities in France, Italy, Switzerland, and Germany. These churches serve Americans working in many capacities overseas: Armed Service personnel, traveling businessmen and tourists, the ever-increasing number of American Embassy personnel, and students studying in European universities.

Bases without facilities for Episco-



CHILDREN in a German orphanage provide nice change from khaki duties for this soldier. The Rt. Rev. C. Avery Mason of Dallas (left) confirms children in base chapel, Rhein-Main.

sonnel assigned to his unit, Chaplain Jones travels an average of 650 miles each month, and untold additional miles for such pastoral duties as sick calls, weddings, and baptisms.

Fortunately for these hard-working chaplains and the Episcopal servicemen and their families living in Europe, there are frequently other means of joining in their familiar worship services besides those offered on an occasional American base. The young soldier described above could have wandered into any one of several Episcopal churches of the American Convocation in Europe (FORTH, March, 1958, page 8). Headed by the Rt. Rev. Norman B. Nash, retired Bishop of Massachusetts, the Convoca-

pal worship are often near an Old Catholic (The Netherlands and Germany) or an Anglican church. Located in almost every European city, these churches are in full communion with the Convocation, and without their co-operation and help, the job of a chaplain or minister in any one of several Convocation churches would be almost impossible. Besides supplying a "home church" for Episcopalians not near an Episcopal church, Old Catholic and Anglican clergymen are almost always willing and ready to help out with services and instruction classes in short-handed American churches. A standing reminder of this goodwill between the different Communions stands today in Frankfurt: a beautiful new church built by the Old Catholic and Episcopal Churches with United Thank Offering assistance (FORTH, Dec., 1956, page 20).

Another opportunity for Episcopal worship is the Episcopal Religious Conference, held annually at the U.S. Army Religious Retreat House in Berchtesgaden, Germany. This conference gives servicemen and their families a chance to worship



CHAPLAIN Emmett G. Jones and the Rt. Rev. Otto Steinwachs, Old Catholic Bishop in Germany, chat after confirmation service in Vogelweh Army chapel, Kaiserslautern, Germany.

and study together for a week each spring (FORTH, June, 1956, p. 20). It has been an enormous success in past years, drawing Episcopalians from all over Western Europe.

The actual workings of Episcopal churches located near Armed Service bases in Europe can be most clearly seen by examining one such church in particular. One of the most active of the American churches is St. Augustine's in Wiesbaden, a mission sponsored by the Convocation, and served by Chaplain (Colonel) J. C. W. Linsley from 1955 until his very recent reassignment to the United States. His was a multi-national congregation drawn from a seventy-five mile wide area, and though most of its members were military personnel, many civilians and German Anglicans took an active role in the life of the church. The American bases are for the most part removed from the towns and maintain a fairly segregated, private existence of their own. Wiesbaden has five such American colonies, so for many American families, the church in Wiesbaden offers their first real contact with the German people.

Chaplain Linsley, like Chaplain Jones, was primarily committed to his official military duties as Protestant chaplain of his base. He points out that because he was so often away, St. Augustine's activities were almost entirely handled by laymen. In spite of their generally temporary stay in Wiesbaden, these dedicated men and women took over whole blocks of duties which a full-time pastor would ordinarily handle, even

continued on page 29



BABY bishop-to-be. One of four children, he now has four of his own



FROLICKING in snow at family home in Boxwood, Mass. (left), Ned was soon a student at Milton Academy (right).



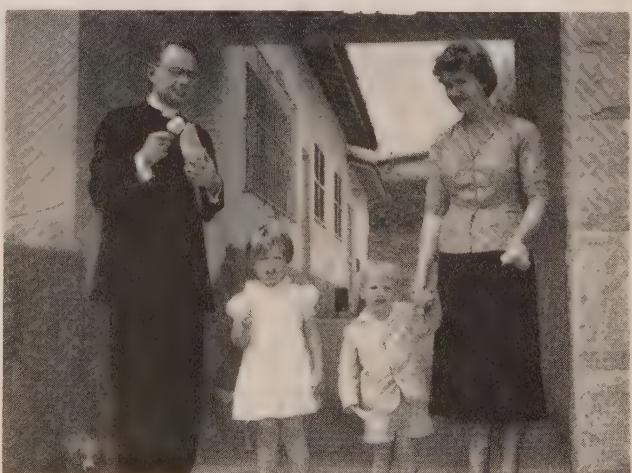
The Rt. Rev. Henry Knox Sherrill, retired Presiding Bishop consecrates his son, Edmund Knox, to the episcopate in Rio de Janeiro, Brazil, on January 25. As Missionary Bishop of Central Brazil, the younger Bishop Sherrill succeeds the Rt. Rev. Louis C. Melcher



FISHERMAN catches tuna with brother, Harry. Below, a father with his first child.



CAMPING with wife, Elizabeth Bowker, whom he married in 1949. Below, with children Mary and Henry outside Sao Paulo home.





WAR delayed graduation from Yale. He saw action in Germany.



GRADUATED from Episcopal Theological School, young deacon waits with father (left), then Presiding Bishop, to sign ordination papers



ASSISTANT at Christ Church, Cambridge, Mass., 1951 to 1953.



Wide World

As rector of Holy Trinity with Bishop Melcher at church's dedication in 1953

Sherrill Snapshots From Boxwood to Brazil

THE Rev. Edmund K. Sherrill, for four years a missionary to Brazil, was consecrated bishop by his father, the Rt. Rev. Henry Knox Sherrill, former Presiding Bishop, in Christ Church, Rio de Janeiro, January 25. The ceremony of consecration for Bishop Sherrill, who was elected at the 1958 General Convention to succeed the Rt. Rev. Louis C. Melcher, as missionary Bishop of Central Brazil, was a family affair, with Bishop Sherrill's brothers, the Rev. Henry W. Sherrill of Cincinnati, Ohio, and the Rev. Franklin G. Sherrill of Ipswich, Mass., acting as Attending Presbyters. Others participating in the consecration were the Rt. Rev. Egmont M. Krischke, Missionary Bishop of Southern Brazil, and the Rt. Rev. Plinio L. Simoes, Missionary Bishop of Southwestern Brazil Co-consecrators and Presenting Bishops.

Bishop Sherrill attended Milton Academy and Yale University, interrupting his college career to serve in the Field Artillery for three years. After his graduation from Episcopal Theological Seminary in 1951, he served as assistant to the rector at Christ Church, Cambridge, Mass., going to Holy Trinity Church, Sao Paulo, Brazil, in 1951.



Bishop Sherrill served Holy Trinity, Sao Paulo, from 1954 until elevation to episcopate



LITTLE girls love to cook, and though these pastries prepared by the children themselves will never win gourmet blue ribbons, they are more than satisfying to the proud young chefs



"IT'S one thing to say you like kids and quite another to test it out in terms of a frightened, hostile, unattractive child," points out Daphne Hughes, director of the Youth Consultation Service in Newark, N.J. Realizing just this same disparity between the removed learning process of graduate training in social work and the practical application of this acquired knowledge, the National Council inaugurated a full-fledged apprentice program for college graduates in 1954. The YCS (Youth Consultation Service) has been an active supporter of this program, and since then has made possible the trial flight of twelve young women considering social work as a possible career.

This year, four apprentices are "testing it out" at the YCS. Under the guidance of a trained social worker, these girls are in charge of the group residence maintained as a pre-foster home and reception center for wards of the State Board of

No Lock on the Heart

HERE APPRENTICES TEST INTERESTS
PROVIDE WARM, LOVING HOME

Child Welfare. The scope of the apprentice program is not, however, limited to the YCS residence, but includes practical contacts with many other phases of social work. Visits and conferences in other social agencies are arranged, and the beginner is encouraged to read the records of these agencies in addition to her own weekly reading assignment. She is taught recording techniques and learns how to apply them through the drafting of weekly reports on each child in the residence.

In exchange for their services each apprentice receives full maintenance and \$2,400 a year, enough for graduate school should the young woman decide to continue in the field. There is no obligation to do so, however. Every apprentice is encouraged to make an intelligent appraisal of her abilities after serving one or two years at the YCS, and the choice is strictly her own.

The apprentice roster at the YCS has included girls from radically different backgrounds and locales. Some have been educated in expensive, eastern schools, while others have come to the YCS from larger western universities and State teacher's colleges. Reasons for interest in social work vary even more dramatically, but all of the young apprentices share a common trait—warm, understanding personalities. This complement of human understanding provides the homelike atmosphere that the children meet at the residence.

The little girls accepted by the residence are between the ages of five and twelve and come from homes broken by neglect, illness, desertion, or death. Consequently, they possess a common suspicion and fear of the world that has treated them so badly. Most of them have been subjected to so many adult pressures that they haven't learned to play.



A favorite pastime with children everywhere is group singing, led here by an apprentice

The admittance procedure is geared to make the child feel welcome above all, for the ordeal of leaving the home, no matter how tragic the home life has been, can be a terrifying experience for a child. The little girl is brought to the residence while the other children are in school so that the added adjustment of meeting other children can be put off until the child is acquainted with the strange surroundings. She is given a bath and shampoo, and her clothes are checked. In a few days she is taken to the state warehouse, where she can choose whatever other clothing she requires. Any medical needs are noted and attended to by a doctor.

That evening there is a party for the newcomer. She receives a gift of a stuffed animal, often the first present of her life. Most of the little girls sleep with their animals every night thereafter.

Next day the rules are discussed and the child is assigned a specific duty such as washing dishes or setting tables. Now she is truly a part of the family, a needed member of the community. In a few days she will go to the local public school with the other children, but meantime a certain routine has begun to establish itself, giving the child the security she needs. Frequently, another new experience for her is the nightly shower and regular bedtime.

The children are given a sense of freedom as well as security. One new child quickly noted that there were no locks on the door. "But aren't you afraid I'll run away?" she asked. "We hope you'll want to stay with us," replied the worker. Of course there must be discipline, but every effort is made to adjust disciplinary measures to the individual child and the situation. On the whole, as much permissiveness as possible is the guiding rule.

One of the high spots of the week



Airy, comfortable rooms are grand for talking to special friends or enjoying moments of privacy

is allowance day which usually means a quick trip to the dime store for a shopping spree. Extra money is given for presents when one of the children has a birthday. Each child has a birthday party of her own while she is at the residence. She may select her own menu, a practice which has resulted in any number of strange concoctions. One little girl ordered fried chicken, weiners, sauerkraut, and pigs knuckles. A well-balanced meal? No, but certainly a satisfying one for the hostess!

The congenial atmosphere of the residence provides many of these little girls with the first real warmth and feeling of well-being they have ever known. "It's the most wonderful experience to see the great change in these youngsters," says one apprentice. "Oh, of course, the progress is slow, but when you see one of our little girls bring a friend from school and rave about the wonderful home she has here at the residence, it all seems worthwhile."

"It's the suspicion and rebellion against any kind of authority that gets me down sometimes," says another. "But when you consider that this may be the first time in the child's entire life she's ever received any love or met people who trust and believe in her, you understand."

Although the average stay of a child at the residence is only three

months, definite steps can be taken to restore the mental fitness of a disturbed child. The staff at YCS thinks of the group residence as a pressure chamber to work out the "emotional bends" of the children. They are given case work help through psychological tests, evaluation of school performances, and recommendations from the child's particular case worker. The information is then used by the case worker as a basis for planning the child's future.

The agency aids in foster home placement and offers recommendations to the state board. In addition to the residence, the YCS offers individual counseling and guidance to young people aged fourteen to twenty-five. Service is given regardless of race or creed and is maintained by the Episcopal Diocese of Newark, although the state contributes \$75 a month for each child in the residence.

Miss Hughes feels that recruiting social workers through the apprentice program should be done on a community basis, with the co-operation of all social work agencies in the area. She emphasized, however, that the mutual benefits of the program are best obtained under supervision in an institution rather than in a case work agency. Apprenticeships should preferably be served just after college graduations.

Managua Medical Clinic

Makes News in Nicaragua

By SALLY SHEPPARD

BROOKLYN has been the birthplace of many marvelous and miraculous things: the Dodgers, a beautiful tree, the most unique accent in the world, and a friendship which, years later, is touching off a remarkable action for the death of two giants in Nicaragua.

The key figures in this last drama are the American wife of Dr. Alfredo Huete Armigo, and the wife of the Rev. Robert W. Renouf, former rector of All Souls' Church, Managua, Nicaragua, who have perpetuated a battle against two of Nicaragua's oldest scourges, hookworm and tuberculosis. Both women completed nurse's training together at St. John's Hospital, Brooklyn, and renewed their old friendship when they met by chance in Managua a year or so ago. The talk turned to a discussion of the terrible toll these diseases took among the children of the country, (three out of every four funerals are child burials), with the result that Nicaraguan society encourages women to bear as many children as possible in order to have someone to support them in their old age.

Help was needed, and the women consulted Dr. Huete who told them he had several young friends just beginning their practices whom he felt sure would give several hours a week to voluntary work with the sick and poor of the city. The seven doctors said they were eager to help, but where would they find housing for the clinic? And where would they find the necessary funds for medicines and equipment?

The Church stepped in to meet the first problem. The first floor of *Casa Anglicana*, headquarters of the Episcopal Church in the republic, includes an attractive waiting room area opening onto a small inner

court and garden, and two rooms suitable for interviewing and examination. Would the doctors care to use this space for their clinic? They were delighted, and even more so when Crystalline Rob, a native of the Pearl Lagoon area and the present administrator of all work at *Casa Anglicana*, offered to serve as co-ordinator of the voluntary staff.

The problem of medicines and costly equipment was solved by hundreds of well-wishers in Central America and the United States. Pharmaceutical firms promised medicines of every conceivable kind; the Rev. Richard G. Johns, new rector of All Souls', wrote letters asking parishes and doctors in the United States for equipment, and donations flooded in.

The only block to action remaining was the problem of obtaining permission from the Nicaraguan government for the duty-free import of donated clinical supplies. President Luis Somoza reviewed an out-

line of the plan for the clinic, readily granted duty-free clearance of materials through customs, and by December, 1958, enough equipment had arrived in Nicaragua to make possible a January opening.

At a meeting with President Somoza, Mr. Johns told an assembly of doctors and the distinguished guests that a group of sixty doctors belonging to Christ Church, Grosse Pointe, Michigan, had volunteered to act as a sort of board of trustees for the clinic to keep supplies flowing in. The President expressed hopes that the *Polyclinica* group will soon be able to arrange for a fully equipped modern hospital, for he recognizes the tremendous importance of medical aid in Nicaragua. He also endorsed the open-door policy of the clinic which will provide free services to anyone in need.

The seven doctors, who all received their post graduate training in the United States, hope soon to add other specialists to the staff, such as an eye specialist and a nose and throat physician. The need is great, and if the initial response to the clinic is any criterion of the Christian conscience in operation there and in the United States, expansion in many directions should take place in the near future. *Polyclinica Americana de San Lucas* is only a first step in the plans of the Church in Central America for educational and social welfare work.



RETired Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, Roswell P. Barnes, Executive Secretary of the U.S. Conference for the World Council of Churches, and Harper Sibley, Episcopal layman of Rochester, N. Y., discuss World Council plans. Bishop Sherrill heads building fund committee.

• MRS. SHEPPARD has just returned from a visit to Nicaragua.



Present World Council headquarters are indicated by lower arrow, upper points to new site.

to exchange the old site, 17 Route de Malagnou, for an eight acre tract of land near the old United Nations building. Architects were then chosen and an international committee appointed.

The Chairman of this new committee, former Presiding Bishop of the Episcopal Church and one of the World Council Presidents, the Rt. Rev. Henry Knox Sherrill, met with each national group separately to discuss the organization of fund-raising committees in their country. The total cost of the new headquarters is estimated at \$2,500,000, and approximately \$300,000 has already been pledged by member churches of the Council. North America must raise about seventy-five per cent of the remaining amount.

Episcopalians serving with Bishop Sherrill on the American Committee are the Rt. Rev. Angus Dun, Bishop of the Diocese of Washington (D.C.), the Rt. Rev. John Brooke Mosley, Bishop of the Diocese of Delaware, the Rev. James W. Kennedy, secretary of the Joint Commission on Ecumenical Relations and rector of the Church of the Ascension, New York City, and Charles P. Taft, Cincinnati layman and chairman of Friends of the World Council of Churches.

PLANS for the new World Council of Churches headquarters in Geneva are almost complete, and the fund-raising stage fully under way. The Central Committee of the World Council, meeting last summer in Nyborg Strand, Denmark, made arrangements with the city of Geneva

WORLD COUNCIL MAKES A MOVE

Model of
proposed new
World Council
headquarters
in Geneva



CHURCHMEN IN THE NEWS

Cassels Casts a Column

By Robert B. Allen, Jr.

SINCE 1954, the typewriter of a thirty-five-year-old Washington, D. C., reporter has been mobilizing a growing, avid army of "Cassellites" among the nation's newspaper readers.

He writes about religion.

Recently when a group of Oklahoma ministers sat down to discuss reading habits and ways of stimulating better religious understanding, two-thirds of the clergy listed a weekly column by United Press International's Louis Cassels a must.

In a small Colorado town, a Sunday School teacher telephoned the newspaper editor and placed an order for two dozen copies of each edition carrying a series of articles by Cassels on the various religions.

"My class is beginning a study of all the major faiths," she explained, "and we think Mr. Cassels' discussions are better than any textbook."

An Episcopal priest in Missouri clipped a Cassels' column from his newspaper, tacked it on the parish bulletin board and urged his flock:

"No doubt you read Louis Cassels' article on the Episcopal Church in your own newspaper, but I recommend you read it again for a refresher—it is an accurate, concise and truly graphic word picture of the faith. It may help you to answer your friends with intellectual briefness when they ask, 'Just what is the Episcopal Church?'"

The man whose journalistic tools have built a highway for readers to his column's doorstep is Lou Cassels, a slight, balding, soft-spoken journalist and active communicant of St. John's Norwood Parish, Bethesda-Chevy Chase, Md. In addition to his duties on the vestry, where he has served for two years, Cassels writes a breezy parish newsletter each month and conducts a senior high

school discussion group, now numbering about fifty.

His highly readable column, which clatters over leased wires each week to more than 5,063 UPI clients in seventy-one countries and territories, (more than 3,380 in the United States) was born because Cassels happened to be thumbing through a National Church Directory in his Washington office one day in 1954. He found some amazing statistics, mainly that more than half the population of the United States were churchgoers. The figures were interesting, but to newsman Cassels they testified to something more: A need to satisfy the wide and eager interest in news of religion, religious events, and personalities.

Looking back on it now, he says between puffs on a crook-stemmed pipe: "It suddenly occurred to me that we were thoroughly covering news of science, movies, TV, and many fields outside general news. I simply ask myself, why not religion?"

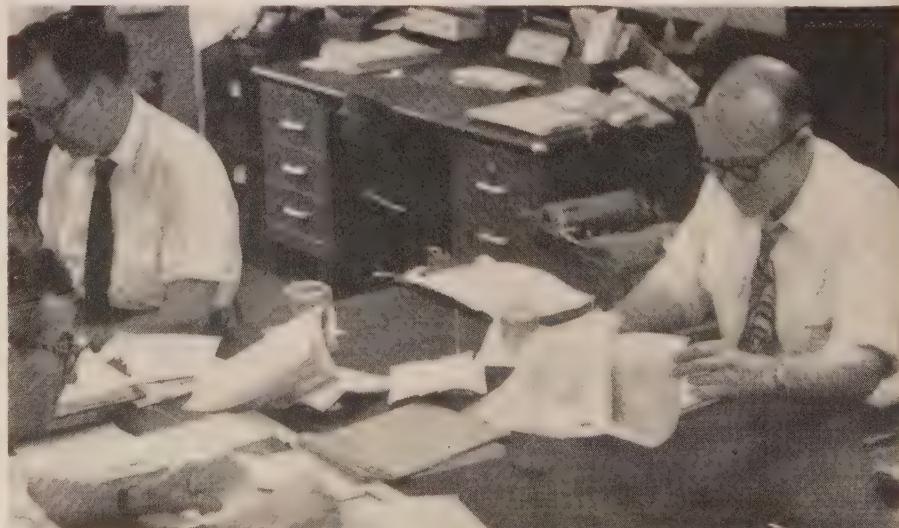
If his initial piece was more or less on an experimental basis, or approached with the thought of an intermittent project, editors and readers solved all that quickly. They

demanded more stories on religion by Cassels and, in short order, United Press executives assigned him to make his column a regular feature. It has been that ever since, winning plaudits seldom equaled by a news wire service feature in recent years.

Here at last was writing not by a theologian, but a professional newsman and active layman. He demonstrated from the very start his qualifications to author such a column. Incorporating resourcefulness, versatility, and mobility, combined with a fresh writing style, he brought to religious reporting a new kind of depth perception. This was something readers could understand.

When it has come to handing out journalistic prizes, those whose job it is to bestow honors have applauded him, too. In 1956, his Christmas Story copped a Christopher Award, and in 1958 Cassels received the Faith and Freedom medal for outstanding coverage of religious news. Last year also he was named a Fellow of the National Religious Council when the group cited him as a "brilliant journalist" who "in writing about religion intelligently and comprehensively, has served well the interests and concerns of religious institutions."

Although Cassels is probably best known as religious editor for United Press International, the big news gathering agency he joined in 1942 after graduating from Duke University (his career was interrupted by World War II when he served three and a half years as an Air Force In-



Lou Cassels (right) at work at UPI central news desk in Washington, D.C.

• A Cushing, Okla., newspaper man, Mr. ALLEN is a FORTH correspondent and an editor of the Oklahoma edition.

telligence officer), it is hard to classify him as an out-and-out specialist. He is basically a reporter. With a portable typewriter in one hand, you are liable to find Lou Cassels hot-footing it anywhere there is a fast-breaking news story. He runs a gargantuan scale in the search for news, showing up regularly at White House news conferences, reporting on atomic energy, and turning out pieces on education and economics.

In September of 1957, he flew to Little Rock to write one of the most dramatic, sensitive stories to come out of the Arkansas city at the height of the integration crisis. Editors gave the story big page one play, another tribute to Cassels' journalistic instinct and ability to capture the intangible and permit readers to feel what it's like in a metropolis of deserted streets, grim-faced airmen, and barricades bathed in floodlight.

And in between times, Cassels keeps up his weekly religious column. While he writes about all religions, never violating a good reporter's rules of objectivity, he is profoundly Anglican in his personal life. His enthusiastic work in Norwood Parish, which has grown from two hundred members to more than three thousand in ten years under the leadership of the Rev. William F. Creighton, the rector, testifies to what devout laymen can do.

It must be mentioned, however, that it was this layman's pretty wife, Charlotte, who introduced him to the Church. Raised a Lutheran, she became an Episcopalian in college and after her marriage to Cassels in 1943, led him through the door to the historic faith. Cassels, a Southern Baptist who attended a Methodist college, had spent years seeking an approach to the faith that was "intellectually mature, emotionally rich, and profoundly spiritual."

Today the Cassels family, including Michael, ten, who does an equally good job on both the gridiron and baseball diamond and is sharp on rock 'n' roll, is in regular attendance at St. John's, playing an active role in growth of that parish. The Church is a real and important part of their life.

For the past year now, Cassels, has been a member of the Executive Council of the Diocese of Wash-

LET US PRAY

Passion and Resurrection to Life

... to die for our sins, and to rise again for our justification.

—Collect for Easter I.

ASSIST us mercifully with thy help, O Lord God of our salvation; that we may enter with joy upon the meditation of those mighty acts whereby thou hast given us life and immortality; through Jesus Christ our Lord.

O GOD whose only-begotten Son followed the way of faith and duty even to the crown of thorns and the cross: Give us grace that we may learn the harder lessons of faith. And so endue us with power from on high that, taking up our cross, and following our Saviour in his patience and humility, we may enter into the fellowship of his sufferings, and come at last to dwell with him in his eternal kingdom; through the same Jesus Christ our Lord.

O LORD and heavenly Father, who hast given unto thy people the true Bread that cometh down from heaven, even thy Son Jesus Christ; grant that our souls may so be fed by him who giveth life unto the world, that we may abide in him and he in us, and thy Church be filled with the power of his unending life; through the same Jesus Christ our Lord.

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us:

Save us, and help us, we humbly beseech thee, O Lord.

GRANT, O Lord, that in thy wounds I may find my safety, in thy stripes my cure, in thy pain my peace, in thy cross my victory, in thy resurrection my triumph, and a crown of righteousness in the glories of thy eternal kingdom.

JEREMY TAYLOR

GRANT to us, Lord, we beseech thee, that as we joyfully celebrate the mysteries of the resurrection of our Lord Jesus, so at his coming we may rejoice before thee with all thy saints; through the love of him who died for us and rose again.

GALLICAN USE

Now glad of heart be every one!
The fight is fought, the day is won,
The Christ is set upon his throne.

Then rise, all Christian folk, with me
And carol forth the One in Three
That was, and is, and is to be.

SIXTEENTH CENTURY GERMAN

To the King of ages, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.

Edited by the Rev. CHARLES W. F. SMITH, D.D.

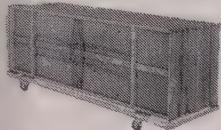
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On Your TV Screen

continued from page 4

worked and sometimes it didn't work at all. "I am always obsessed by the person that I am interviewing. I think about him in my sleep even, and I try to dream what this man is like, what is this woman like." She feels that persons with whom she did not click were those she knew the least about. Also, you have to be careful, she admits, or you talk far too much yourself and "spoil the interview."

Except for a few years in the "witch hunting days," anyone says anything on her programs, "no holds barred." No sponsor has ever tried to control the content of her programs.

Strangely enough, she is disturbed at today's lack of "poison pen" letters, not that she likes them. She abhors these anonymous epistles of hate and throws them in the wastebasket. She is disturbed because nowadays people don't even write in when they disagree with you. The answer may be, she thinks, that so many voices now come into the homes that people simply give a "shrug of the shoulders." She is firm in her opinion, "I don't think frank discussion warps."

She added, "I don't think there is anything highbrow about thinking. And I've actually sat here and seen a change in the facial expression that showed that the person opposite me had had a thought that had never occurred to him before, and that is a triumphant moment in an interviewer's life."

When I questioned her regarding commercials, Mary Margaret stated, "I never took anything that I did not believe in and if I found I'd been wrong, I dropped it."

Mary Margaret was wrathful on the way some commercials use "weasel words," a sort of double talk; giving an impression that isn't true, and yet not lying, quite. They say their product is better, but better than what?

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"Home life is much more complex," she told me, "and I think homes give children less security now than even when I was a child. And I think when children aren't sent to Sunday school and church, it is very sad."

I asked her if she found a "core of belief" in most of the persons she interviewed. "If there is disbelief, I know almost no atheists. I know a few agnostics—those people who don't know and say they don't know. I had a friend who used to say 'We are finite, how can we comprehend the infinite,' and that has always been a great comfort to me when doubts assailed me because it's true. We can't comprehend, we just have to have faith, and some people can't have faith."

In the midst of the interview, Mary Margaret suddenly asked me, "Did you know that I was a minister's granddaughter and used to go to church, country churches, with him when he preached. This was in Missouri where I was born, and my first experience at shaking hands was standing with my grandfather, who was much beloved, at the door of the church and shaking hands with every man, woman, and child who went out. And," she added, "he was responsible really for my wanting to be a writer and coming to New York, so I owe a great deal to a truly religious man and a very great man though he was only a country minister."

As for the Church today, she thinks "there is a tendency on the part of some religious leaders to get gadgetry, and gadgets aren't what you want. For an example," she said, "children don't want their playground replaced by the Church."

The satisfaction she gets from her work? "It is trying to do a job well as you can and sharing. There have been times when I've been on vacation when I could hardly bear it because something would happen as I'd read a book that I wanted to share with my listeners. I could hardly wait to get back. There's something mystical about it!"

And indeed there is, as so well personified in this great-hearted lady who breaks down the lonesome barriers of isolation between people and opens to millions of listeners the horizons of the hearts and minds of the people she interviews.

Check Your Calendar

MARCH

22 Palm Sunday
26 Maundy Thursday
27 Good Friday
29 Easter

APRIL

6 The Annunciation
7 Opening of Nippon Seikokai Centennial Year Celebration
24-27 General Division of Women's Work, Executive Board, Seabury House, Greenwich, Conn.
25 St. Mark
28-30 National Council, Seabury House

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The Search, series of twenty-six fifteen-minute dramatic programs with Robert Young as host. For local radio stations. Available free.

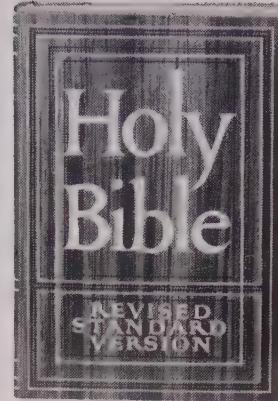
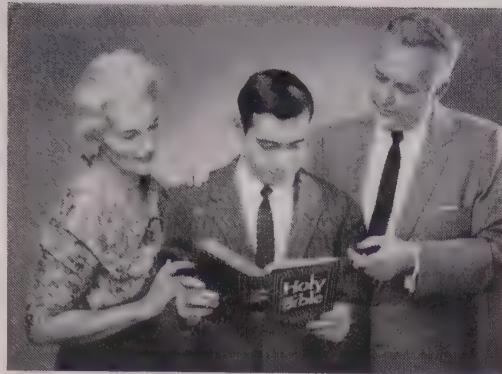
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Trinity, series of fifty-two half-hour worship programs from Trinity Church, New York City. For local radio stations. Check local listings for all times and stations. Information on auditions and bookings may be obtained from the Division of Radio and Television, 281 Fourth Avenue, New York 10, N. Y.

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First Century in Japan

continued from page 13

ous missionary—not merely an impetuous one—has less inhibitions about starting a new work or employing new techniques than the majority of his Japanese colleagues who may be, by their native heritage, psychologically hesitant to venture along a new path. And missionaries with special technical talents are ever needed in the church institutions.

Institutions are Witnesses

SINCE the time of Bishop Williams, Church institutions—medical, educational, and social—have played a key role in evangelization, for theirs is a type of preaching that even the most violently anti-Christian of Japanese can appreciate. The Japanese Church has four hospitals, two of them dealing primarily with tuberculosis; some twenty-seven schools ranging from the primary up through the university graduate level, employing about fifteen hun-

dred teachers to instruct approximately twenty thousand boys and girls; nearly one hundred parish-integrated kindergartens with about fifteen thousand youngsters; five orphanages; and several social welfare settlements and rural centers, the largest among them being KEEP at Kiyosato.

St. Paul's (Rikkyo) University is the largest of the Church institutions—indeed, with its ten thousand students and four hundred teachers, it is probably the largest Episcopal establishment in the entire Anglican Communion. Started by Bishop Williams in 1874 with five students, St. Paul's has always realized that the most effective Christian witness a school can make is by high standards of scholarship. Christian and non-Christian alike are welcome at the University, but it is not easy to get in: only one out of twelve applicants in 1958 managed to pass the entrance exams and matriculate!

Although offering courses in all the usual academic disciplines, St. Paul's has traditionally emphasized Christian studies and is proud of the

fact that more than ninety per cent of the *Seikokai* clergy are Rikkyo alumni. No religion courses are required of students, neither is chapel attendance compulsory; yet so active is the chapel program with its four daily services and so busy are the chaplains and lay faculty members leading and advising various social, athletic, and religious groups on the campus (there are sixteen chapters of the Brotherhood of St. Andrew, to say nothing of various 'Y' groups and other guilds), that everyone of the students hears something, fragmentary though it may be, of the Christian message several times a week.

Does this method work? Something under fifteen per cent of the typical freshman class at St. Paul's is Christian; four years later the typical senior class will be forty-five per cent Christian. For several years the chapel at St. Paul's has baptised more young people than all the other parishes of Tokyo diocese combined.

The Future

THE majority of the forty-five thousand members of the Anglican Church in Japan come from the middle and professional classes, for it was among these groups that the Church first got its start back in the nineteenth century when it was considered stylish by some upper-class people to be Christian; and the institutions, notably the educational, have traditionally focused attention on this social stratum.

The Church, however, is noticeably weak among the farmers and fishermen, still the backbone of the nation, and among the huge industrial labor groups. During the forthcoming century the Christian message must be directed toward these more humble folks if a truly indigenous nationwide Church is to be established. And to reach these people, especially the farmer or the fisherman who is inevitably a member of a tight family group, new techniques of evangelism must be employed: the individual approach which has been used toward the middle class and professional people will have to give way to a family-oriented approach, a method already showing some success in the rural areas of Mid-Japan Diocese. Also, a

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greater emphasis on lay evangelism—a technique the bishop of industrialized Osaka has often urged—will have to characterize the approach to farm and factory workers.

The Japanese Church faces its second century full of optimism. During its first century it has survived persecution, earthquake and war to emerge in a state of excellent health. And the Church is remarkably free of some of the ills that have beset some of the older mother communions: the *Nippon Seikokai* is a well-united, tightly-knit organization with a healthy unanimity of purpose. Differences of opinion have, of course, arisen, but any division that has emerged has usually concerned such questions as the appropriate techniques for attaining a united aim—this cleavage, further, seems to be chiefly along the lines of age. The cautious, often wait-and-see approach of the older pre-war clergy to innovations in methods of evangelism has led to their being accused of 'standpatism' by their younger post-war colleagues who insist that the older outlook is no longer effective if the Church is to produce a Chris-

tianity that will be as modern as Japan herself.

Differences of opinion between oldsters and youngsters are evident in nearly any large Church gathering; but a happy combination of mutual Christian forbearance, the ingrained Japanese respect of youth for experienced age, and patient, wise leadership on the part of Japan's Presiding Bishop, the Most Rev. Michael H. Yashiro, have worked and will continue to work to keep the eyes of both young and old on the same eternal goal set by Bishop Williams a century ago—the winning of Japan for Christ.

Italy Declares St. Paul's A National Monument

ST. PAUL's American Church, Rome, Italy, has been declared an Italian National Monument because of the beauty of its mosaics, which the government has ordered it to clean and reset. The cycle of dramatic mosaics was created by Sir Edward Burne-Jones, noted Pre-Raphaelite English painter, who was commissioned for the work in 1873.

Pan Anglican Tours To Make Pilgrimage

PAN-ANGLICAN-TOURS in association with Church Illustrated and Inter-church Travel has been inaugurated to provide as many facilities as possible for Anglicans to meet Anglicans. Overseas visitors to Britain in 1959 will be given the opportunity to join other Anglicans in pilgrimages to holy places in the British Isles. 1959 tours are also scheduled for the Holy Land, Greece and Italy. Parties will be arranged upon request to meet the individual requirements of visitors from America. For information write: Pan-Anglican-Tours, Fulham Palace, London SW 6, England.

THE one-hundredth anniversary of the arrival of the Church's first missionary in North Dakota will be celebrated at opening of the annual convocation of the Missionary District of North Dakota in May. The convocation's opening speaker will be the Rt. Rev. Arthur Lichtenberger, Presiding Bishop.

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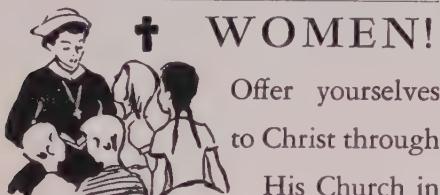
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Churchmen in the News

continued from page 23

ton. In addition, he serves with the diocesan department of Christian relations, currently engaged in conducting studies on racial barriers in church life.

For Cassels, a born and bred Southerner, it is a subject which has deep meaning and concern for him. He is author of several magazine articles on the topic, one of which appeared in *Harper's* a few years back and is soon due as a *Reader's Digest* reprint. Recently he did a piece on the subject for the *New York Times*.

Cassels sums up his feelings on the matter when he says: "I feel that racial discrimination in the Body of Christ is unthinkable and an affront to everything our Lord taught about the fellowship of His followers."

And whatever else may be said about Lou Cassels, most will agree this is a better world because of this capable, sincere reporter. It also is a better world because of Lou Cassels the layman, who is using his God-given talent for better religious understanding and the spread of the kingdom.

• The Most Rev. WALTER FOSTER BARFOOT has retired as Primate of All Canada. He will continue as Metropolitan of the Province of Rupert's Land in Northwest Canada. The Most Rev. Philip Carrington, Archbishop of Quebec, will serve as acting primate until a successor is elected next September. The Rev. GEORGE CADIGAN, rector of St. Paul's, Rochester, N.Y., has been elected Bishop Coadjutor of Missouri. He will succeed the Rt. Rev. Arthur Lichtenberger, now Presiding Bishop.

• The Most Rev. HUGH ROWLANDS GOUGH has been elected Archbishop of Sydney and Primate of the Church of England in Australia and Tasmania. Formerly Suffragan Bishop of Barking in Essex, England, he succeeds the late Howard W. K. Mowll who died of a heart attack in October. The Rt. Rev. Arthur Lichtenberger officiated at his first service of consecration since becoming Presiding Bishop when the Very Rev. ALLEN WEBSTER BROWN, Suf-

continued on page 28

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The Church in Uniform

continued from page 15

reading Morning Prayer when Chaplain Linsley was absent. Besides the obvious benefits derived from such service to the church itself, the people were in this way made to feel in very concrete terms their partnership in the life of the Christian community.

This constant effort to keep the Church going is indicative of the high value set upon the church and its worship by the unsettled young people it serves. Chaplain Linsley says that many Episcopalians stationed in America attend Protestant services offered by the base chapel rather than Episcopal Church services in the area because of geographical convenience. In Europe, these same military and civilian Episcopalians seek out their own services and churches, often at great inconvenience and effort to themselves. "Somehow the scarcity of opportunity for such worship and the strangeness of the surroundings make the services more dear," Chaplain Linsley explains. There is also a proportionately higher number of confirmations and baptisms, presumably due to this quickened feeling for the Church.

St. Augustine's maintains a large lending library for the number of adults interested in learning more about their Church, and offers a number of discussion groups and inquirer's classes. The most valuable part of the educational program is, of course, the Sunday school. Chaplain Linsley feels that the interchurch training available at military chapels is satisfactory for the younger children, but when a child nears confirmation age, he needs the specialized training of his own Church. Just as added value is placed upon particularized worship by American Episcopalians abroad, Chaplain Linsley says that "individual and group instruction becomes very significant because of the scarcity of opportunity to receive it there."

News from home parishes is treasured by this nomadic congregation. "Some of the young servicemen come in to show me church programs sent to them by their home parishes," relates Chaplain Linsley. "It means so much to a young man—this connection with a vital part of his life at

Some New Books

St. Thomas' Church in the City and County of New York, 1823-1954 by George E. de Mille (Austin, Texas, Church Historical Society. \$3). Illustrated. Publication 47.

The Man in the Mirror: Studies in the Christian Understanding of Selfhood by Alexander Miller (Garden City, Doubleday. \$3.95). The William Belden Noble Lectures for 1957. Christian Faith Series: Reinhold Niebuhr, Consulting Editor.

The Animals of Doctor Schweitzer by Jean Fritz. Illustrated by Douglas Howland (New York, Coward-McCann. \$3).

Parents and Priests as Servants of Redemption: An interpretation of the doctrines of the Eastern Orthodox Church on the Sacraments of Matrimony and Priesthood by Athenagoras Kokkinakis (New York, Morehouse-Gorham. \$4).

To Tell the Godly Man: Selections from the writings of Shirley Carter Hughson, OHC, arranged and edited by William Joseph Barnds (West Park, N. Y., Holy Cross Press. \$3). An Episcopal Book Club selection.

The Causes of World War Three by C. Wright Mills (New York, Simon & Schuster. Paper, \$1.50; cloth, \$3.50).

Lambeth Speaks by Dewi Morgan (London and New York, Morehouse-Gorham. \$1.25).

I and Thou (second edition) by Martin Buber with a Postscript by the Author added. Translated by Ronald Gregor Smith (New York, Scribners. \$1.75).

A Time to Speak by Michael Scott (Garden City, Doubleday. \$4.50). The personal story of the Anglican priest who forced the world to hear an African people's cry for justice.

home." Their new parish, although a temporary one for them in most cases, tries to give these young people all in the way of church life that they would find at home, both in matters of worship and in social activities, a valuable contribution to our Episcopal servicemen in their life overseas.

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Churchmen in the News

continued from page 28

fragan Bishop of Albany, was elevated to the episcopate February 21 in Ogdensburg, N.Y. . . . Rear Admiral EPHRAIM R. MCLEAN, JR., USN, Commandant of the Fourth Naval District, Philadelphia, Pa., has been appointed a member of National Council's Armed Forces Division. . . .

• Six Southern California laymen were presented the Bishop's Award of Merit for outstanding service to the Church by the Bishop of Los Angeles, the Rt. Rev. Francis Erie Bloy: MERVYN ARTHUR HOPE, member of the board of directors of the Episcopal City Mission Society of Los Angeles; LAWRENCE WILLIAM MORGAN, member of the board of directors of the Episcopal Home for the Aged, Alhambra; ROBERT YOUNG, advisor to the Division of Radio and Television of the National Council; MRS. ALEXANDER (LOU ELLEN HAMMOND) CAMPBELL, already the recipient of a Laymen's Citation from the Church Divinity School of the Pacific for her varied services to the Church; LEDA DOUGLASS, parishioner of St. Paul's Cathedral, Los Angeles; and Lucile Mae Richards, diocesan representative of the Presiding Bishop's Committee for World Relief.

• The oldest living Episcopal clergyman registered with the Church's headquarters, the Rev. J. CHAUNCEY LINSLEY, quietly celebrated his one hundredth birthday with family and friends at Tranquill House, Warren, Conn., in December.

Officially retired in 1927, Mr. Linsley remained active until recent years as rector *emeritus* of Trinity Church, Torrington, Conn., and as lecturer on pastoral theology at Berkeley Divinity School, New Haven, Conn. After his graduation from General Theological Seminary, New York City, in 1889, Mr. Linsley was ordained a priest in 1890, and spent his active ministry serving Connecticut churches.

Mr. Linsley's brother, the Rev. S. WOLCOTT LINSLEY of New Haven, celebrated his ninetieth birthday on January 5. Officially retired since

continued on page 31

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Churchmen in the News

continued from page 30

1938, he keeps himself in practice as assistant rector of St. George's, Bridgeport, Conn.

• ELEANOR D. TEN BROECK, principal of the House of Bethany and dean of the Episcopal High School, Robertsport, Liberia, has been awarded the Diploma and Decoration as Knight Commander of the Liberian Humane Order of African Redemption by President Tubman in recognition of her contribution to Christian Education during her eleven years in Liberia.

• HENRY R. LABOISSE, former director of the United Nations Relief and Works Agency (FORTH, May, 1957, page 24) was guest of honor at a benefit dinner for relief of Palestine Arab refugees held in New York City.

Seven hundred people of varied faiths heard Mr. Labouisse, an Episcopalian, cited for his "devotion to duty and (his) unflagging zeal and compassion" . . . on behalf of the Palestine refugees. The Episcopal Church's Good Friday Offering each year is allocated to provide food, clothing, and medical aid to homeless Arabs in Near East refugee camps.

• The Very Rev. RICHARD L. RISING has been appointed dean of the Cathedral of St. Mary and St. John in Manila, the Philippines. He formerly served at All Saints' Bon-
toc, and Holy Trinity Church, Manila. Plans are being completed for the new cathedral to be built with funds from BUILDERS FOR CHRIST.

• In the first ordination of the Episcopal Church ever held in Colombia, the Rt. Rev. R. Heber Gooden, Missionary Bishop of the Panama Canal Zone, advanced to the priesthood the Rev. ALAN TAYLOR, priest-in-charge of the churches and missions on the Magdalena River in the oil camps and gold mining regions. Another Canal Zone missionary recently ordained to the priesthood is the Rev. CARL P. IJAMS, assistant to the Dean of St. Luke's Cathedral, Ancon.

continued on page 32



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Churchmen in the News

continued from page 31

• Chaplain (Colonel) KENNETH M. SOWERS, USA, was awarded the annual Four Chaplains Award by the Chaplain Alexander D. Goode Lodge, B'nai B'rith. The award is named for one of the four chaplains who went down in the torpedoed transport SS Dorchester in 1943 having given their life belts to soldiers who had none. It is given each year to a chaplain in the Army, Navy and Air Force "who best exemplified by his personality and religious stewardship the spirit in which the four immortal chaplains met their fate." The first Episcopalian to receive the award, Chaplain Sowers is director of administration and management, Office of the Chief of Chaplains, Washington, D.C. He began his military service in 1941 and served overseas during World War II.

• The Rev. FREDERICK A. McDONALD, former headmaster of the Iolani School in Honolulu, has been appointed European representative of the National Council's Armed Forces Division, supplementing the work of Episcopal military chaplains in Europe. . . . The Rt. Rev. NORMAN B. NASH, retired Bishop of Massachusetts, has resigned as bishop-in-charge of the Armed Forces in Europe. . . .

• The Very Rev. FRANCIS B. SAYRE, Jr., Dean of the Cathedral of St. Peter and St. Paul in Washington, D.C., has been named chairman of a new United States Committee for Refugees. Churchman Harper Sibley of Rochester, N.Y., was elected president. The committee will plan the United States program for 1959 World Refugee Year scheduled to begin in July under United Nations sponsorship.

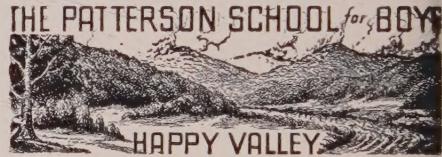
• The Rev. WILLIAM F. CREIGHTON, since 1946 rector of St. John's Church, Norwood Parish, Chevy Chase, Md., has accepted election as Bishop Coadjutor of Washington. . . . MRS. F. CRAWFORD BROWN, who with her husband worked for a number of years in China at Changsha, Wuhan, Kunming, and Hankow, died recently.

Toronto Host in 1963 To Anglican Congress

Host to the next Anglican Congress, to be held in 1963 in Toronto, will be the Anglican Church of Canada. The decision to hold the Congress in Toronto was made this past summer at the Lambeth Conference. (See FORTH, Sept., 1958, page 18.) It will be attended by the bishops, one priest, and one layman from each of the Anglican dioceses around the world.

While the new diocesan center and the cathedral in Toronto will be used for the Congress, the full sessions will be held in the convocation hall of the university of Toronto.

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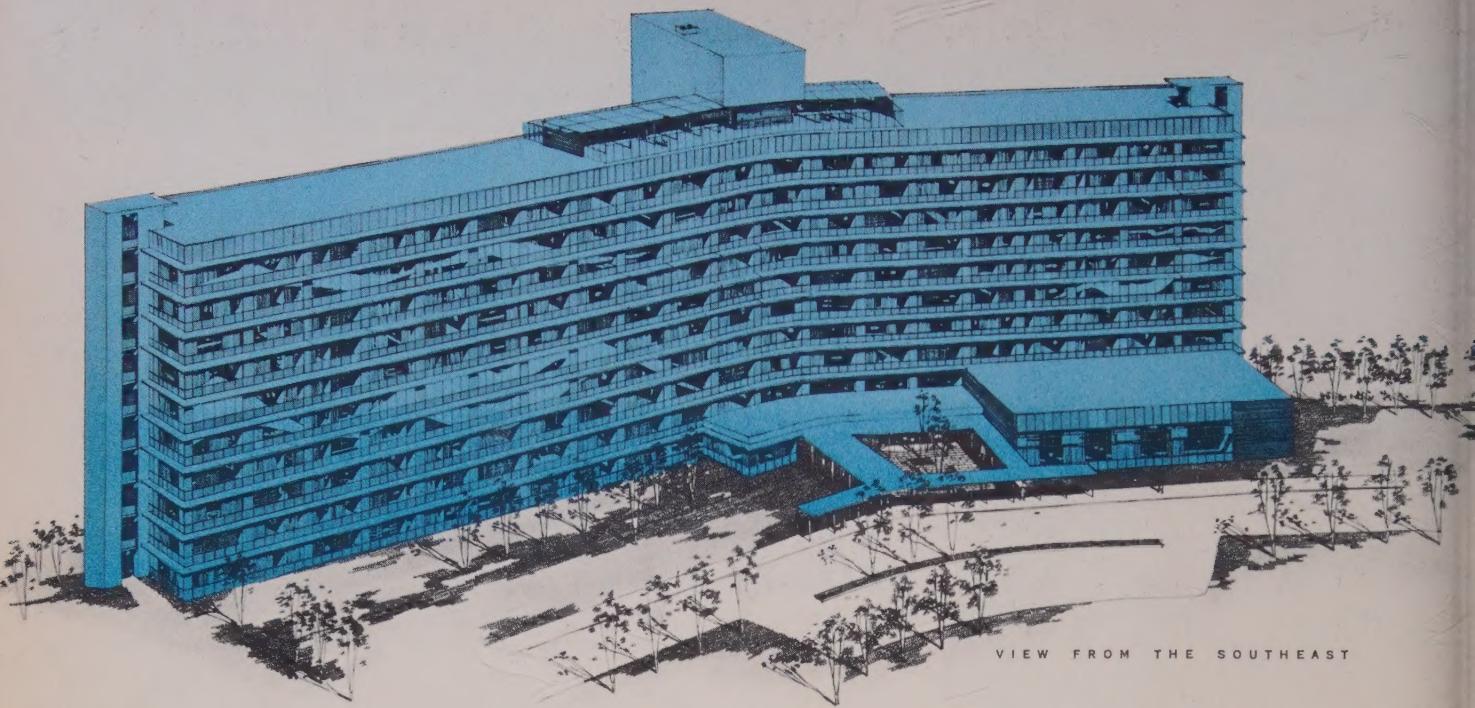
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